

Spoken Word Is the Original Seed #25

Book 1

Doctrine of God's Species #1

May 8, 1993

Shall we pray. Heavenly Father, we know that those Words were uttered concerning Mary bringing forth the Christ child, that all things are possible because of Your Presence, and we realize that Bro. Branham also mentioned along the line that the church as it was could not bring forth Christ in flesh, bring Him back again but a Bride could, of course, when that One was in harmony and according to the time as it was at the time when You appeared to Abraham and Sarah. And so today, we see the conditions upon earth, the Sodom condition, we see all the stress of sin, and indulgence by human beings until they've been completely carried away in their own degradation, rotting upon their bones, Lord, their flesh fading, consuming away. And we know this is that time, Lord, that there will be an entering into the Millennium by a catching away of a Bride, those brought up from the grave, Lord. All these things we hear, because You are here, and they are now possible. They weren't possible before, but they are possible now. And not only are they possible, we know that it would be impossible for events to turn around and it not come to pass, even as we have been taught.

And we're very grateful, Lord, that we have some understanding of it. We only pray that the understanding shall be anointed correctly by the spirit even as we believe the mechanics also can be correctly ours, and together, Lord, we can be the people that You have designated in this hour upon this earth, Lord. We're claiming that promise tonight, and we're looking into Your Word, Lord, to see the hope of our salvation, to see the certainty, to see the surety, to see it coming to pass. Father, we believe that's what this hour is all about, and we give You thanks for it. In Jesus' Name we pray. Amen.

You may be seated.

1. Now, we're at number 25, on "Spoken Word Is Original Seed", and we're going at a remarkable pace of about an hour and a half per two pages, three-quarter hour per page. That's really not too bad. Now, last Sunday we especially noted that Bro. Branham was incontrovertibly vindicated to minister or teach the Word to us with Its correct understanding, according to how God Himself wanted It to be understood. And it's as though God Himself were [sic] doing the teaching and that we did not have a choice in the matter as to Its true interpretation as though we could dispute it and judge him as to his correctness.

In other words, we're standing at the place of Cain and Abel. We're right back to the beginning, the two seeds standing side by side, and one had the correct revelation, the other one using the same Scripture had the incorrect revelation. As the Septuagint said, "Thou hast rightly offered, but if thou hast not rightly divided, hast thou not sinned." And, of course, this is where people will always attempt to throw us off track and accuse us of being unfair in what we are really not. They don't realize that God put us on this spot; we did not put ourselves on the spot. Yet many people are not willing to take what I have just read.

2. Let me read it again. Last Sunday we especially noted that Bro. Branham was incontrovertibly vindicated to minister or teach the Word to us with Its correct understanding, as though God Himself were [sic] doing it and that we did not have a choice in the matter or any contribution to make, as to Its true interpretation as though we could dispute It and judge Bro. Branham as to his correctness.

He stood like the apostle Paul, who said in 1 Corinthians, [14:36-37] "What, came the Word of God out from you, or came it unto you only? If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I've written unto you are the commandments of the Lord."

3. Brother Branham made a very cogent statement concerning this, he said, "*A prophet cannot be judged.*" Now, you'll notice that Korah, Dathan, and Abiram attempted to judge Moses. And they and all their families, their associates, and those that were with them were destroyed by fire coming from beneath. Fire will not be coming from beneath the next time; it will be coming from above. Remember; even the foolish virgins are destroyed in the Great Tribulation. Brother Branham, categorically, placed himself with Paul and with Moses.

And you know that I made the quote many times. It's on a tape that he gave to me personally, which was released by a man in Tucson who should not have done it, but I don't feel bad about it because it certainly did some peculiar things that weren't intended by people, and it worked out very beautifully for the furtherance of the truth. Brother Branham's statement there to me was, (If I had a good memory, I could quote it perfectly. But the idea is, he said,) "*See, Lee, we haven't had the Pillar of Fire as it was with Moses for two thousand years, since the time of the apostle Paul.*"

4. Brother Branham categorically put himself with Moses and with the apostle Paul, and if you will notice, he quoted many, many times from Num 12:5 and on.

(5) And the LORD came down in the pillar of...cloud...

Now, this is because Miriam actually shot her face off. Many women don't realize that that female spirit...that is, as Dick Telgenoff one time said, "When Eve got messed up with the serpent, she became the first female, flaming evangelist." Many people do not realize the seriousness of women attempting to have ministries and judging and trying to take authority over people. You notice, I don't allow that here. I've got bundles of Scripture for it. No way, shape, and form. Miriam shot her mouth off. Yeah. "Well, look," she said, "he wouldn't even be living if I hadn't gone down and had this great idea of how to put him in this little raft and put him on the Nile there." You think she had the idea? Or did God just use her as a servant? Wasn't enough to be used as a servant. Okay, I've got no fuss with people to a degree; just keep off my back.

5. (5) ...the LORD came down in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

(6) And he said, Hear now my words: If there be a prophet among you, *I* the LORD will make myself known unto him in a vision, *and* will speak to him in a dream.

(7) My servant Moses *is* not so, who *is* faithful in all my house.

Nobody else was. Nobody else had the revelation. You want to go home? We can quit right now. Because I just cut your throats, and I cut mine. Ever seen a chicken with its throat cut, bleeding and trying to squawk? [Congregation laughs.] Hi, chickees! Or are you eagles? I'm not mean; I'm just... Just lay it out here. Look! "Who art thou, oh man, to reply against God? Can the thing formed say to Him that formed it, why hast thou made me thus?" [Rom 9:20] Paul was not saying that to the real born-again seed; he was saying that to that crook amongst them that wanted to come against him, because he preached predestination knowing there was a foreknowing God with omnipotence Who would have His way and would present to Himself a Bride without spot and wrinkle to enjoy Him and His fullness for a length of time called eternity, which I cannot even fathom, nor do I want to attempt to.

6. (7) My servant Moses *is* not so, who *is* faithful in all mine house.

(8) With him will I speak mouth to mouth, even apparently, (Jesus said, "No man can see God and live." God says right here, "I will make myself visible to him.") and not in dark speeches...

I won't even use parables or similes or metaphors or anything else. Black is black and white is white and green is green and pink is pink and dog is dog and horse is horse. 'Come' is 'come' and 'go' is 'go'. Not 'come go', 'come go', 'come go', 'go come', 'go come', no. Na, un. Plain, simple: face-to-face. No doubts. See? No dark sayings.

- (8) ...and the similitude of the LORD shall he behold: (See, no dark speeches. And he will see the similitude.) wherefore then were you not afraid to speak against my servant Moses?
- (9) And the anger of the LORD was kindled against them; (and God got angry and walked out of the place.)
- (10) And the cloud departed...off the tabernacle...

Do you want to have God leave the church, to leave the Bride, if He would do that? Of course, He won't because it's His Bride. You want to know how to get God to leave your church? Preach this cruddy stuff called 'love' and let anything go.

"You just never mind the Word because we got Jesus and love, hallelujah."

I've got news for you. You're wrong. God is going to have His Way, period.

7. Now, what we're leading to in this thought on the incontrovertible vindication of Bro. Branham; never made a mistake under the anointing. You couldn't hide if you tried: thousands and thousands of times, when once would have been enough. What we're leading to is not just issues, such as women's hair and their clothes that cause so many problems with everybody--and shouldn't, but something much more meaningful and wonderful, for it is true, spiritual doctrine.

Now, Bro. Branham goes right back to the truth or principle of original Seed because that is the thesis of this whole message. That is the text; that is the topic; that's what he's dealing with: God speaking and that which He spoke coming to pass, creating, giving life, or causing God Himself to enter into a promise, a process, a program—call it what you want, and He Himself cannot get off the hook. He said, "I by myself have sworn."

8. So, we're looking at the principle of original Seed, and he applies it to man himself who is made in the image of God. And there the infallible prophet takes us to Gen 1:26, the first part, where It is written.

- (26) And God said, Let us make man in our image, after our (own) likeness.

And Bro. Branham makes this read very briefly. "*Let us make man after our own kind.*" Now you notice what we're dealing with an infallible prophet who can interpret the Word of God to us--and only an infallible prophet could do it because the Bible distinctly says that some of the prophets who prophesied, they were unable to apprehend, to have an understanding of what they were actually prophesying, and it had to wait, those words which came through them and by them, given to them by God, God just using their mouths and their lips, their throats and the vocal organs and not the thinking organs, un un, waiting for the time when God wanted that to come into existence or the meaning that He had specified for that certain people of that certain time. You'll find that in Peter.

9. So, all right. That being that case, that a prophet prophesying was not able to shed light on his own prophecy, or God's prophecy given to him at that time, so that he could put It all out there, and you could read It and understand as the time came...you understand, then, it would take a prophet of the same caliber of the One who gave It, in order to bring the true revelation, so you would know you're one hundred percent on course. Now, that's just plain simple as A-B-C.

You know, if you give credit to a rabbit, (And rabbits are pretty smart little fellers.) [Messageway], who was perhaps the world's greatest herbalist, he's known and backed by some thousands of doctors in Europe, they had named a park after him. Every year he's got to go before the magistrate, who fines him two dollars, kicks him out of court. He's dealt with the world's greatest figures. And you know how he discovered so much of his knowledge? He watched little bunny rabbits, what they ate; and animals, when they got sick, what they ate. Now, what I'm trying to tell you is this: if you can be so smart just watching nature and get certain things, you realize that man can only take that so far. He's very clever, very good, but when it comes to the Word for that particular hour, you are going to have to have that prophet, or the prophet that God designates, in order to bring the understanding to the people for whom It is given at that particular time.

10. So, let's look at this here again, when It says:

(26) ...Let us make man in our image, after our likeness.

Brother Branham now makes this to read very briefly, "*Let us make man after our own kind, even as all other life form produced after its own kind or species.*" Now, he went to Gen 1:11.

(11) And...said, Let the earth bring forth grass, (and)...herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

Now, that goes all the way from plant life to animal life, and even to human life.

11. Now, with this we compare Gen 5:1-3.

- (1) (And) this is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;
- (2) (And) male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

Now you notice, the day in the creation, and there is in the first part there a double creation principle and, then, the forming.

(3) And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth.

12. All right. Let's go all the way over to Galatians, and in Gal 4:6 we read.

(6) And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

So, you notice what you're talking here. He's talking of sons of God, and so therefore, "because you are sons." Now, in this particular chapter or the particular Scripture to the Galatians, Paul is speaking of seed and to seed. So, what you're seeing here is the seed of God which lies in the human race, even though they have been hybridized. And so, Bro. Branham is authoritatively telling us, and letting us know, that when you talk about 'in the likeness of God', and you're talking about the likeness of a horse, the likeness of a pig, I don't care which way you go, you are looking at the species or the kind as a matter of reproduction and multiplication which, in turn, will replenish and fill the earth. So, Bro. Branham actually is laying the principle for the doctrine of seed, which is in the Church Age book.

13. Now, let me just talk about this for a little bit, so your minds are disabused. A certain gentlemen who is no longer with us, and never understood, (And I don't know when he will ever understand, because that's between him and God.) took the attitude that the Church Age book in discussing the supreme deity

of the Lord Jesus Christ, if that were completely true, then there could not be the person of the Lord Jesus Christ and the person of God, which is a Father, Who has a Son, and that Son not be God.

Now, the Church Age book was not written in line with many sermons that Bro. Branham preached where he outlined very carefully to us our sonship. But if you put the two together, you will find the supreme deity of the Lord Jesus Christ in the sense that, when God came down and indwelt him, he said, “*He that is looking at me is seeing the Father.*” The man couldn’t understand that.

14. The chapter on seed was written because of the baptism with the Holy Ghost, wherein the Pentecostals are in deep error, and I don’t think they will ever get out of it. They don’t understand it, and I don’t suppose they ever will. And that is, you are not born again by the Spirit of Jesus Christ and then you are baptized with the Holy Ghost by the Spirit of God, because there aren’t two gods. There’s one God, Who is Spirit. And so therefore, “*The baptism with the Holy Ghost is the water coming upon the seed,*” as Bro. Branham expressed it here.

Now, if you put the two together in the Church Age book, you’ll come up with the answer and what we’ve been teaching for years. But if I were to write the Church Age book today, believe me, it would not be a book, it’d be a library. And Elijah alone would be at least a seven hundred fifty page compendium. If you don’t believe it, there’s over about nine hundred sermons I preached; every one has something almost always new concerning it.

15. So, we are looking at this, and Bro. Branham at the bottom of page 56, makes a statement of which I have brought the introduction to this point. And as we read, I want you to be very careful to understand that it’s things like Bro. Branham says here that have caused people to believe in deity. To say that Bro. Branham is the Lord Jesus Christ, (which he certainly was not) is not, will never be, any more than Moses, anymore than Paul. He is a personality one hundred percent distinct from the Lord Jesus Christ, because that One that came forth, that light that formed, was the Only-begotten Son, the one-of-a-kind, never-to-be-duplicated, the Captain of our salvation, who brought, through His sacrifice, many sons unto glory. All right.

16. Now, listen!

[56-3] *All right. Every seed must come after its kind.*

Now, he’s telling you that. And remember; in the Book of Galatians, you are called ‘seed’. Remember, as we studied body, soul, and spirit we came to the most definitive answer that I believe we can come to. Never mind the soul and the spirit. Are you seed or aren’t you seed? Now, there’s a division of two within seed: wise and foolish virgin. Remember; “*Made out of one bolt of cloth,*” as Bro. Branham said, “*They’re virgins, same thing, but the pattern is laid upon it.*” And how that pattern is cut signifies the virgin. And the very word ‘cutting’ is a very good expression, because remember; at the last day particularly, the Message is, “Come out from amongst them.” So, you don’t just come out of Egypt, you come out of the foolish virgin, also. There is a distinct and decided separation, and nothing can be done about it.

17. So, Bro. Branham said:

[56-3] *All right. Every seed must come after its kind.*

Now the point is; are we going to look at Adam as our progenitor and leave it there as a mare, as a little colt looks at a horse, a little chick looks at a chicken? Huh? No, you can’t do that because all those were created, and there’s a part of man that was created; there’s a part that was formed of what was created, and there’s a part that never was created but meted out. And that which never had a creation would have to be a part of the Creator. All right.

[56-3] *All right. Every seed must come after its kind. God made man in His image after His kind to be His Word on earth.*

18. So, let's go back here, and we'll look at that again. [Genesis 1]

(26) And God said, Let us make man in our image, (and) after our likeness.

And then, in Gen 2:7.

(7) And...LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

So, we see here, now, where there was a creation, there is now a formation and an expressing. And the expressing, (Now, watch this!) the expressing of God, because He breathed into Adam's nostrils the breath of life and Bro. Branham said, "*That was the Holy Spirit.*" Don't put it down to just what Mr. Clinton and his bunch want to do, meaning breath. So you can twist that, say anything you want to. Brother Branham said, "*It was the Holy Spirit.*" And there aren't two Holy Spirits; there aren't three; there aren't four. There's one. So, God literally imparted at this time, and thereby we see Him expressed. This is His seed, and this is in His image and His kind, truly now, and It says 'to be His Word on earth', because 'word' means 'expression'. Now, this is going back to the original. Okay.

19. The next sentence he says:

[56-3] *He expressed it in Jesus Christ.*

Now, you started back there with an expression. Then you're going to come to an ultimate expression. So, we look over here in John 1.

(1) In the beginning was the Word, and the Word was with God, and the Word was God.

(2) The same was in the beginning with God.

(3) All things were made by him; and without him was not any thing made that was made.

And then It says in here:

(14) And the Word (became) flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father)...

Now, It tells you right there that God Himself expressed His glory through this person. God was expressing Himself. In plain English, we find that God is using His seed to express Himself. Now, there's an expression starting with Adam. But that's not the expression of God that we see here when God expressed Himself in Christ. Now, that was good in Adam; that's fine. That starts the sons and daughters of God, the seed of God. There's no problem there. That's it because he said, "Let us do it." And you can't say He didn't do it. You see?

Now we're dealing with seed. That's why Bro. Branham said, *The seed that Eve should have had was this One that expressed...was expressed...was the expression of God down through...four thousand years later, or whatever.*

20. [56-3] *Now...He expressed it in Jesus Christ. How? God was in Christ. That's a Man after His kind.*

So, we're looking at, not just the genetic, which we need to look at, we're looking at now characteristics and that which accompanies that which is there essentially from God.

[56-3] *When God, which is the Word...and How many knows He's the Word? When the Word was in Christ, a man, human man, expressing Itself through Him, that was God, the Word, in Christ expressing Himself. And God in the beginning made man in His Own image, and that's the kind of man that God makes today.*

Well, all right. You say, "What was He doing in the meantime?"

Well, the point of the matter is, that's all He ever made was that kind. That's all He ever had was those that came from the Seed. There wasn't another kind. And the expression of God, (And you're looking for the expression.) is going to come through that little select group that we call the Bride. We don't even take time to worry about the foolish virgin and those things; that's...Bro. Branham just made little statements here and there, and act many times... He didn't really act, but it sounded as though he didn't even worry about them or care about them.

21. Now, as we look at this again, and Bro. Branham says:

[56-3] *...that's the kind of man that God makes today. (Now, watch then, carefully.) The seminary and the incubator hatchery turns out a bunch of hybrids (See?), in the schools. But when God calls a man, he's in His Own image: the Word made alive in him. (Now, that's the only ones that can answer this description, and we'll look at it a little later on.) That's right. There he is; that's God's man, man in God's Own image, in His very likeness. (And now, watch now!) And Jesus said, ...He'll do the works that I do. So God made man in His Own image after His kind.*

Now, there's where I say that many people can take Bro. Branham in a wrong way and go right to deity.

You say, "There it is. Brother Branham says he's God; that's it."

You've got a deity cult. And yet you cannot deny that the people, though carrying this too far, are a million times more correct than those who just turn aside and don't even look at It, because at least they knew something was there, and the majority of people right today don't even have a clue.

22. And if you talk about Presence, you get the same answer that poor old Abbott got from the man that said he believed this message. "Of course, I believe He's present; He's been present for two thousand years." Hogwash! The Pillar of Fire has not been here for two thousand years. See, they don't even know. Those people haven't even gone as far as deity. At least they recognize God in William Branham and thought he was God. Un, un, anymore than Jesus was God. He was God, but he wasn't God. You catch it? Brother Branham laid it all clear as a picture. He said, when they asked him, "Hey, what do you mean when he said, 'He that hath seen me has seen the Father'?" "*You're looking at me; aren't you? Same thing.*" Well, that would blow a person's mind right there.

You say, "Brother Branham says he's God."

Brother Branham doesn't say he's God. I can vouch for the fact that you believe that you've got a false spirit on you. I went all through that in 1958. That spirit's very, very powerful. It made Eve believe anything he wanted her to believe. The devil can do just... The devil can do anything, except for God's people. And you see what he's twisting the world out there. All right.

23. [56-3] *The seminary and the incubator hatchery turns out a bunch of hybrids. (Now, notice plurality. So, that's what they're doing.) But when God calls a man, (It doesn't say a bunch of men.) he's in His Own image: the Word made alive in him. That's*

right. There he is; that's God's man, man in His Own image, in His very likeness. And Jesus said, He'll do the works that I do. (Now, he's quoting from Jn 14:12, "And greater than these shall he do because I go to my Father.") So God made man in His Own image after His kind.

Now, what are we looking at? We're looking at the very same thing we talked about a minute ago, where Bro. Branham places himself with Moses and Paul, but in this particular instance he places himself with Jesus. Now, let me read a little further.

[57-1] *...His kind. What is His kind? The Word. He is the Word. (Now, watch now! Throwing it into the prophet and yet at the same time, throwing it to you and me.) Then if a man denies God's Word, how can he be in God's image? Now, just ask the question.*

Now, the point is this: what do you mean 'deny the Word of God'? **If I don't understand the Word ... If I don't have something here** to give me that understanding, as I read in my preamble here, if I'm standing here as they were in the time of John the Baptist...

24. Now, let's go back to John the Baptist. We go to Luke 1, and It says concerning John.

- (15) For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

That used to drive me crazy. It doesn't drive me crazy anymore that he had the Holy Ghost from his mother's womb; he was seed. You're not going to fool with God. Beautiful, isn't it?

- (16) And many of the children of Israel shall he turn to the Lord their God.

Now, notice; 'their God'. They were turned from Him. Now, how do they get turned back? See?

- (17) And he shall go before (God) in the spirit and power of (Elijah), to turn the hearts of the fathers to the children, (even) the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

Now, this Word in here concerning disobedience is speaking of ignorance. They don't know, so they can't do. They don't know, so they can't hear. They don't know, so they can't see. They don't know, so they can't find. So, what happens? Somebody comes on the scene so that they do know. Now, they can see, and they can hear, and they can find, and they can witness the Word that is given to them. So, all right.

25. Here's what he's saying:

[57-1] *Then if a man denies God's Word, how can he be in God's image?*

Well, how do I know? In the first century they got another Jesus, another spirit and another gospel. So, they don't have the right Jesus. They don't have the right spirit. Now, notice; the spirit is separate from Jesus. Who is this Jesus? Does anybody really know, or are they just mishmash in the brain up here? What is the true Gospel? What is the true Spirit? How are you going to find out? Who's going to know? Who's going to deny what he doesn't know?

Now, if nobody knows, and I deny you and you deny me, what's the difference? It's up for grabs. But what if God does what He did with John the Baptist and the literal presence of Jehovah in a human being, and that man stands there and clears the record? Now then, you deny that, you are not a species of

God; you are not in the image of God. So, how could you even say the water fell on the seed? There'd be no seed there to fall upon. See?

26. Now, let me read it again.

[57-1] *His kind. What is His kind? the Word. He is the Word. So, we've got to be little Words. Then if a man denies God's Word,...*

And that's got to be vindication, because we're dealing with that today, the restored Word. Then, if you don't accept that, I'm sorry for you. There's nothing I can do. There's nothing God can do. There's nothing you can do. Oh, you can sit here... You're nice to come; come to church, warm the pews; that's fine, but there's nothing. There's nothing.

You say, "Bro. Vayle, you criticize."

I'm not criticizing anything. I'm standing before vindication. At least I'm going to get this far, that I'll acknowledge, even if I'm not a part of It. Maybe I can be a friend to the Bridegroom. At least I'm warming up, not out there frozen.

27. [57-1] *...how can he be in the image of God? Just ask the question. Ask yourself. "How can you be in God's image and deny God's Word?"*

Now, remember; God said, "Let us make man in our own image." Now, this is not a promise, brother/sister. Let me get that to you flat. **This is not a promise to anybody.** If it is, then the whole thing is up for grabs. Then predestination is a lie. This is what God said He wanted, and God set about to do and is doing and will consummate it at New Jerusalem with the Lamb on the throne, the Bride, and the one hundred forty-four thousand, the pyramidal City, the Pillar of Fire above It, and all the rest outside bringing their glory in; and the whole thing will be in the image of God, all of God's children, wise and foolish virgins—the whole bunch of them—everyone. I cannot see anything else but that, because they'll be those who are literally controlling, ruling and reigning with Him, and the rest are tilling and plowing the soil. And isn't that exactly how God set the human race up? His seed in His likeness.

28. In other words, we're back to what Bro. Branham said, "*Spoken by God originally, don't you dare try to change It.*"

You say, "Bro. Vayle, I'm just humble."

You're a liar. You're a crackpot liar, just like me. The hardest thing in the world is to maintain God's integrity in the light of our own stinking lying mouths and brains and hearts. Though the song said, "Saved a wretch like me," that's merely your stupid assessment. He saved His Own seed. You talk about being screwballs, even this late in the hour. Huh? "*Time we got back to the Word of God, brother/sister,*" like the prophet said.

29. [57-1] *"How can you be in God's image and deny God's Word, when the Word is the expressed image of Himself?"*

That's a good thought, isn't it? "*How can you be in God's image and deny God's Word*" when the Word is the expressed image of Himself? Well, isn't that true? What did God express but Himself in Jesus Christ? He never wrote a little book and said, "Well, I'm going to stand back because I wrote this cute little thing here, and I'll watch and I'll see that he does it. I'll prompt him like, you know..." Hogwash! He said, "The Father in me is telling me and doing." Now, either he's a liar, or he ain't a liar. Remember; he's a prophet. [Side one of audio tape ends.] Better give me a three hour tape; we're getting nowhere.

[57-1] *Ask yourself. "How can you be in God's image?"*

How can you be that part of that original seed and deny what God said about you? And especially when you see the expression in Jesus and now you see the same expression in this hour?

30. [57-1] *"Oh," he says, "it doesn't mean that." Expressed image of God. ("Doesn't mean what It says," God said. Now here's Bro. Branham just talking, see. God said,) "Oh, I said it, but I didn't really mean it. I was wrong there. I back up. That's for some other time. I didn't mean it."*

Do you find anything like that in the Word of God, from the beginning to the end? You don't find anything like that. Then why do people begin to build their lives around that wishy-washy, unsavory lie that is quoting the Word of God in utter disbelief and the refusal to countenance It as their possession? The thing is, It isn't their possession, or they'd be looking at It and saying, "Hey, I can see that coming out."

[57-1] *Oh mercy, trash, slop of the Devil that he fed to Eve. Don't let him try to poke it down the elected neck though. (In other words, the devil can't push this down the throat of the elected.) No, sir. They won't believe that. (They won't believe.) "Just come and join with our gang." Join nothing; you've got to be born; not join; you become a new creature.*

31. Let's go to John 6. We've dealt with this before, but you can never deal with the Scripture enough, especially in this last hour here. Let's go to Jn 6:22.

- (22) The following day, when the people which stood on the other side of the sea saw that there was none (no) other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone...alone; (How... so on, down the road there, and then, down to verse 25.)
- (25) And when they had found him on the other side of the sea, they said, Rabbi, whence camest thou hither?
- (26) (And) Jesus answered..., Verily, verily, I say unto you, You seek me, not because you saw the miracles, but because you...ate of the loaves, and were filled.

Now, notice; "You seek me, not because you saw the miracles." What does that mean? It means they did not attach the miracles to the vindication of the prophet. Oh, they said, "Hey, man this is cute. Ha, here's a man that can break loaves and fishes, yummy. We get Him on our side, we'll never have to work another day as long as we live, but we just love loaves and fishes. Yeah, man, that's got it beat. They're sure good, too."

Not one thought, "Hey, who is this guy? Hey, isn't that the sign of a prophet?" No, nobody thought that. Now, no, he said, "you just came to get your bellies full."

- (27) Labour not for the meat which perisheth, but for (the) meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. (Proven that he is that prophet--greater than Moses.)
- (28) (And) they said unto him, What shall we do, that we might work the works of God? (Notice what the work of God is.)

- (29) (And) Jesus said, This is the work of God, that you believe on him whom he hath sent.

32. And I want to tell you something; if you're not sitting here as seed of God tonight, that's going to be the toughest job you ever had, and you still won't get it. That's why people can't stand me harping on the prophet, harping on vindication—harp, harp, harp, harp, harp, harp. Up in Lima, they don't mention it, they tell me now, because that turns away their friends and relatives and all. Well, if we're going to turn you away about him, William Branham, and the Pillar of Fire you can go anytime you want, because if you dare to come back I'll still be singing the same old hallelujah anthem. [Congregation says, "Amen."] I'm not about to change. I'm having too good a time with this divine food laid out before me.

33. Now, "This is the work of God that you believe on him whom He hath sent." In other words, put It another way: what God is doing is showing you where your faith lies. Now, watch!

- (30) ...What sign do you show (us) then, that we may see, and believe thee?
what do you work (anyway)?

- (31) Our fathers...ate manna in the desert; as it is written, He gave them bread from heaven...

Now, what a stupid thing to say! Those same geezers back there were screaming for loaves and fishes, because they didn't like the manna that God sent. Would it have been a good joke on these buzzards here if He'd of said, "Let's bring down manna"?

"Ho, brother, what kind of a God are you? Ho, man!"

You can't please these bunch of rubber necks, looking everywhere like a bunch of geese, you know, waiting for the fox, [Bro. Vayle makes sound like neck getting snapped.] to take their heads off.

34. [John 6]

- (32) ...Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.
- (33) For the bread of God is he which cometh down from heaven, and giveth life unto the world.
- (34) Then said they unto him, Lord, evermore give us this bread.
- (35) And Jesus said..., I am the bread of life: he that cometh to me shall never hunger; he that believes on me shall never thirst.
- (36) But I said unto you, That you...have seen me, and believe not.
- (37) All that the Father gives me shall come to me; and him that cometh to me I will in no wise cast out.
- (38) For I came down from heaven, not to do mine own will, but the will of him that sent me.
- (39) ...this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

- (40) And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.
- (41) Then the Jews murmured..., because he said, I am the bread which came down from heaven.
- (42) ...(Well,) isn't this Jesus, the son of Joseph, (My, my, my, and we know his)...father, (his) mother? (We know where he came from. What's he talking about coming) down from heaven?
- (43) (And) Jesus...said..., Murmur not among yourselves.
- (44) No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.
- (45) It is written in the prophets, they shall all be taught of God.

That's not an actual statement coming from "they shall all be taught of God." What Jesus is talking about are the true sons: all thy children taught of God.

- 35. (45) ...(For) every man therefore that hath heard, and hath learned of the Father, comes unto me. (See?)
- (46) Not that any man hath seen the Father, save he which is of God, he hath seen the Father.
- (47) Verily, ..., I say unto you, He that believeth on me hath everlasting life.
- (48) I am that bread of life. (And so on, right down the line.)

But you see they could not take It. There was no way that they could believe that He was the bread of life; there was no way they could believe the revelation. They could not take It. So, that shows you that these people were not in the image of God. They were not from the original seed. They were not descended from God; there is no way they could be, or they would have taken the Word because, as Bro. Branham said, "*When God formed this body it was Word upon Word. No more does God take a cat cell and a dog cell and bring it together, does He do that with the body of the Lord Jesus Christ. It is Word upon Word.*" In other words, we are life manifested according to God Himself Who said It.

36. Now:

[57-2] *Yes, in His Own image of His own kind to be His expressed Word on earth. Now, Jesus was God's expressed Word. Do you believe that? Then what are we to be? Sons of God, too, with the expressed Word in the Church, carrying on... (That's the mystical Body of Christ.) carrying on the same work that Jesus did when He was here on earth. That's the kind after His kind. (All right.)*

Let's look at this for a minute here. There's lots and lots of Scripture we could use on this one. So, Bro. Branham is talking again now.

[57-2] *Yes, in His own image of His kind to be His expressed Word on earth. Now, Jesus was God's expressed Word. Do you believe now?*

When you're talking about Jesus being God's expressed Word, remember, you are not Jesus. Remember; as He had His own place, you and I each have our own place, and nobody could ever

approximate or aspire to be that. You cannot be what you were not called to be. There is no way whatsoever. So therefore, when you talk about expression, you are going to have to come to the place of understanding exactly what you are to express. Now, remember; if you are an expression, you will believe every, single, vindicated Word. That's the place you start. There can be no expression apart from It.

37. So, that's why Bro. Branham said, "*Women have certain ways of having clothes; men have certain way of having clothes. Women have a certain way of having hair; men have a certain way of having their hair.*" There are certain dissimilarities that we positively must stay with, and there are other certain similarities that we must not attempt to turn aside, even as It says in marriage that men marry their sisters. It's too bad we've all got this thing shaped up like sex symbols and God knows what, but the fact of the matter is: a man should marry his sister, which does not mean a blood relative; it means the relative through the life of which is the life of God. That's why you should not be unequally yoked.

That's why Bro. Branham spoke of character, which is the most important thing. And if people, then, bend their efforts, which they should do, and not be side-tracked, as so many people are, they would find their marriages would be many, many, much more, many more times wonderful. And that's why Jesus has such a great marriage is because He Himself is marrying, as the Scripture says, "My sister, my spouse." There's no way he could marry outside of His own. You simply couldn't. How in the world would God ever have such a thing as that? It would be impossible.

38. [57-2] *Yes, in His Own image of His kind to be the expressed Word, and the seed will believe It, and the seed will not believe something that comes out of a seminary.*

And remember; Bro. Branham talks about this last day. And so when he uses the terminology 'this last day', we look at this last day, and we don't dare go back and say, "Well, that day way back there, and I'm going to think about it over here." You've got to take what he says about over here. And he's talking about vindication. He's talking our part in it **He'll do** to do the very works. So, we got over here, now.

[57-1] *'His kind.' What is 'His kind'? The Word. He is the Word. Then if a man denies God's Word... (if a man denies God's Word. Okay.)*

39. Let's go back to Jn 14:10.

- (10) Believeest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.
- (11) Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake. (Now, notice what he said. He's leading up to a conclusion that, if you ever get to this place here...)
- (12) (Absolutely, absolutely) I say unto you, He that believeth on me, the works that I do shall he do also; and greater...than these shall he do; because I go to my Father.

And that's in the singular. There's coming a time, then, when we have a replication. And this is not the personal appearing of the Lord Jesus Christ in flesh. This is not his coming. He's talking about a man; then, he says over in the Book of Acts, they'll be stumbled because a man does it. You're going to go right back, like the ministry of Jesus Christ. All right.

40. [57-2] *Yes, in His Own image of His own kind to be His expressed Word on earth. Now, Jesus was God's expressed Word. Do you believe that? Then what are we to be? Sons of God, too...*

Now, he's telling you right there going back to the seed, into the kind. Now, don't worry about Adam. Remember; Bro. Branham expressly said, "*When those two spirits were created, the male and female was for propagation.*" Don't worry about that. Propagation came by sex, the wrong way. She went to the animal first. Got the whole thing messed to an interruption. But we go back to the beginning. God wanted His Own children expressed. See? Like Bro. Branham said, "*You were in your father's loins, and through the holy bedding ground of sanctified marriage, you are brought forth by your mother. Your father could now have fellowship with you, which he couldn't have previously.*" So, we're looking at all this taking place in here: as it was in the human, it's back to the spiritual. Now, do you believe?

41. He said:

[57-2] ...*God's expressed Word. Do you believe that? Then what are we to be? Sons of God also, with the expressed Word in the church, carrying on... (That's the mystical Body of Christ.) carrying on the same work that Jesus did when He was here on earth.*

Now, just a minute, the same work that He did? You're looking at Matthew 12. You're looking at John 14:12. All right. John 14:12, we read It.

(12) Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do...and greater works than these shall (I) do; because I go to my Father.

42. So, let's swing to Ephesians, shall we? Ephesians 4, and let's take a look at It. Now, this is that body that Bro. Branham is speaking of:

- (4) *There is one body, ...one Spirit, ...one hope of your calling;*
- (5) *One Lord, one faith, one baptism,*
- (6) *One...Father of all, who is above all, and through all, and in you all.*
- (7) *But unto every one of us is given grace according to the measure of the gift of Christ.*
- (8) *Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now, here is your Church.)*
- (9) *(Now he that ascended, what is it but that he also descended first into the lower parts of the earth?*
- (10) *He that descended is the same also that ascended up far above all heavens, that he might fill all things.) (The same One that went down, went up and came back in the form of the Holy Spirit as Bro. Branham said,)*
- (11) *And he gave some, apostles; ...prophets; ...evangelists; ...pastors (five-fold ministry)...*

What's the five-fold ministry going to do? The five-fold ministry does not do what Jesus Christ did. It only is obligated to take His Word, to handle the truth in righteousness, and thereby, bring forth a Bride unto Christ. So, what's at the end time? You don't reverse it. The Capstone is here proving that that same One, Who was there in the Spirit in the flesh of Jesus, is now here obligated to do the same thing to the Gentiles to bring the thing to perfection: Alpha becomes Omega; Omega becomes Alpha.

43. Now, how does the church come to this place? It comes to this place...

- (13) Till we all come in the unity of the faith, ...(to) the knowledge of the Son of God, unto a (mature) man, unto the measure of the stature of the fulness of Christ: (That tells you the Bride is completed.)
- (14) (And) that we *henceforth* be no more children, tossed to and fro, (We're the adults of Hebrews 5.) by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive...

The First Church Age, they did it. But they can't do it at the end time, because the Church is coming to a perfection, to a conclusion. Now, watch!

- (15) But speaking the truth in love, (or holding the truth in love) may grow up into him in all things, which is the head, *even* Christ:
- (16) From whom the whole body fitly joined together and compacted...

In other words, what started there at the top, came right down, laying a foundation, builds right to the top where he is; when that's complete, the pyramid, the Gentile Bride is complete...is filled according to Romans. We have the Appearing. We have the Capstone come--spiritual. Then it is all over. So there's what we're looking at. You're looking at the Bride as a Word Bride, and she's coming to that fullness. And remember; a five-fold ministry does not have what Paul the apostle had, does not have what Jesus had, does not have what William Branham had. All they can do are those...

44. Let's go to 2 Thessalonians. We'll find a picture in here. What I'm trying to do is to show you that you are not going to be a William Branham. I've seen people go insane, more than one person think he's this or that or the other thing, because they get a wrong understanding.

"Oh, Bro. Branham's gone; I'm the great one to take over."

Why, they can't even blow their noses. And if power was from God, if they had it, they wouldn't have enough to lift a cigarette paper off the floor. 2 Thessalonians: look at 2 Thessalonians 1, and what it says.

- (7) And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, (in verse 10)
- (10) When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

So therefore, it is not a works program, what God wants as to manifestation, because He can turn that down. What God wants from His people is believing that Word, which, if you are Bride, you will believe that Word. See? What is the works of God? What God wants worked out, and He's seeing worked out, as we are those who believe His Word and follow right down the line.

45. Now, we could read here all night long, just going into the picture, because remember; today is a... duplication of what was back in the days of Jesus. You can't deny it. Brother Branham said so. "*He's obligated to do in the form of the Holy Spirit what He did back there in those days.*" He said, "*Our Elijah is the Lord Jesus Christ Himself. Not a man God, but it comes by a prophet.*" So, all right.

46. In Jn 8:37, there's a controversy. Jesus said:

- (37) I know you're Abraham's seed; but ye seek to kill me, because my word hath no place in you.

Now, watch! "You seek to kill me, because my Word has no place in you." Now I ask you a question: who was Jesus? He was the Son of God. Right? One hundred percent, the Son of God. All right, just hold your fingers there, and will you just kindly quickly swing back or let me do it for you to Hebrews 6, and there in that chapter you will read that Paul wants them to go to perfection. But what happens? "They fall away, never to be renewed to repentance, and they crucify to themselves the Son of God afresh."

Now, watch! "You seek to kill me, because my Word has no place in you." All right. The feeding of the multitude, the miracles, had a great place for them, and that was their springboard. Now, watch it! It was their springboard to demand from God what they wanted. [Bro. Vayle whistles.] Right there.

"Bible days are here again." "Oh my," said a voice, "you can do the same thing he's doing." And no doubt another voice said, "And have better and bigger crowds, and more miracles, and more everything else." Jesus' ministry to those that had no place for the Word was a springboard to great ministries. Judas had them, and he was the devil, and after Bro. Branham became a springboard for all these out here that have no place for the Word.

47. Now, watch! "You're going to kill me for one reason. According to you, I'm just a big mouth. According to you, I don't have a right to tell you what my ministry means. According to you, you're going to tell me." That's why they came to me not long ago, and now said, "Bro. Vayle, you're off the Word."

How would he know? That means I got to come to him, and now you're run by a hierarchy. You're run by democracy. [Bro. Vayle blows a 'raspberry'.] You think you could pull that on me for fifteen seconds? You've never been where I've been. You didn't pay the hard bills. You've haven't been where I've been and suffered, so don't talk to me.

You said, "Bro. Vayle, you get livid with rage."

You're right. And...how is God going to end this age? Livid with rage, and the fire's coming down--sit in the heavens and laugh in derision. Oh, you don't believe in that kind of a God, you better read your Bible's, baby. You better read your Bibles, and let's find out.

48. Now he said, "You're going to kill me because you aren't my Word." Now, watch! [John 8]

- (38) I speak that which I have seen with my Father: and you do that which you have seen with your father.

What did their father do? He lead in the worship of God and pulled away the hosts of heaven. Yeah. The old, Negro spiritual says, "Everybody talk about heaven ain't going there," and brother, there never was a truer spiritual on God's high heaven from below his high heaven or on this earth. Anybody can talk, but are they going to go there?

- (39) They answered and said, Abraham is our father. (And) Jesus said, If you're Abraham's children, you would do the (work) of Abraham.
- (40) But now you seek to kill me, a man that told you the truth, which I have heard of God: this did not Abraham.
- (41) Ye do the deeds of your father. (And) they say to him, We be not born of fornication; we have one Father, *even* God.

Now, notice; they're going to trace themselves back and deny Cain--fornication. Abraham didn't fornicate. That was his legal wife. He wandered. Who was the fornicator? Eve was. What did she bear? She bore Cain. They knew that. Now he said:

- (41) You do the deeds of your father. (And) they said..., We be not...(and so on.)
- (42) (And) Jesus said..., If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

The big mouth, Jesus... I'm using this language deliberately. Get what I'm saying? This big mouth, Jesus, should have been loved for his big mouth. You know why? Vindicated. [Congregation says, "Amen."] How many people really loved Bro. Branham? Ha, ha, ha.

"Don't ask the question, Bro. Vayle. We might get red in the face."

Yeah.

49. They said, "If you were of God, you'd love me, for I proceeded forth from God; neither came I of myself, but He sent me." What about every single one of us? The same pattern. Brother Branham said, *"He came exactly like we did, except for one thing: he did not by-pass that form that you and I had to by-pass to be brought here in the flesh and tested."*

- (43) Why do ye not understand my speech? *even* because you cannot hear my word.

That's a tough one, isn't it? Why do you not understand my speech? Because they wouldn't sit still and listen. They didn't even understand vindication. Do you understand? *"And here's a race of people,"* as Bro. Branham said, *"the holiest people, in the holiest city, in the presence of the Holy God indwelling in flesh, in the holy temple, everything."* These people didn't have a clue, because they turned down vindication. They went for the gut issue--the belly: break the loaves; break the fishes. What happened? What's happened to Communism? Social religion isn't worth a pickle.

- 50. (44) You are of *your* father the devil, the lusts of your father you will do. He was a murderer from the beginning, and abode not in truth, because there is no truth in him. When he speaks a lie, he speaks of his own: for he is a liar, and the father of it.

Now, what is his own? A perversion of the Word... The devil's own language is the perversion of God's Word; he lies about.

- (45) And because I tell *you* the truth, you believe me not.

Isn't that a horrible thing to have tossed at you: "Because I tell you the truth; you don't believe me"? Then what would they believe? They'd believe him if he lied. Huh? Okay.

51. Let's go to 2 Thessalonians. I'm preaching some of my old sermons all over again. Oh, we don't mind that because we're here for the duration. All right. And It says here in 2 Th 2:9:

- (9) *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders,
- (10) And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

- (11) And for this cause God shall send them strong delusion, that they should believe (the) lie.

Now, do you mean for one minute that they'd take the lie if they didn't like it? Why, sure they love it. They love a lie. You've got these same bewildered Gentiles doing the same thing these fellows are doing. They love the lie.

52. Notice, in Jn 8:7:

- (47) He that is of God (Like Bro. Branham said, "*He that is of God heareth God's words.*") you...hear *them* not, because you're not of God.

Now, just a minute. What is 'of God'? Well, I'll tell you: if you get a vindicated prophet, you better watch. Now, I know the world is not going to believe It...the church is not going to believe It, but the believer will believe It. The seed of God believe It.

- (48) Then answered the Jews, and said..., Say we not well that thou art a Samaritan, and hast a devil?
- (49) (And) Jesus (said), I (don't) have a devil; but I honour my Father, and you...dishonour me. (You won't listen, and here I am vindicated.)
- (50) And I seek not mine own glory: there is one that seeketh and judgeth.
- (51) (Truly, truly,) I say unto you, If a man keep my saying, he shall never see death.

In other words, in the Word of God there is life alone. Just like Jesus said. He said, "There is no word but my Word that has life." And so Bro. Branham said, "*There is no message that comes to life but this one.*"

53. Can't you see a complete repeat of that day to this day? Can't you see the same God that was in a man was in another man in the measure of the necessity of the hour to finish the works that Jesus could not finish while He was on earth? Now, that sounds strange. People say, "I believe He finished all the work. It's finished." Oh, come on. Even His sufferings weren't finished; we are to fill them up. The greater works, the end-time prophet, opening of the Seals, the Thunders. Ho, then they'll take... The world might as well believe Koresh, because he's just a sign of what's going to happen, or it's going to be God's fire, instead of this stupid, what is it?... ATF, or something, this CI[A] and the FBI and little Reno, little Janet Cor-reno, whatever she is. Yeah. Jesus said, "I simply honor my Father." That's what he was doing. Okay.

54. Now, let's go to Philippians 2 because we want to look at some of these things here that may be interesting to us and vital, in what we're looking at, these sons of God, the true seed, are into. All right. In Philippians 2, starting at verse 12:

- (12) Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.
- (13) For it is God which worketh in you both to will and to do of *his* good pleasure.
- (14) Do all things without murmurings and disputings:

- (15) That you may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom you shine as lights (of) the world;
- (16) Holding forth the word of life. (Every good work is scrutinized.)

But every work is contingent to truth, or you're just like Cain. "Thou hast rightly offered, but if thou hast not correctly divided, hast thou not sinned?" Then you'll notice that what is contingent, the contingency here. The contingency clause is holding forth the Word, which has life in It. Where is there any life in the message of Paul that had three main errors in roughly thirty to forty years of his preaching and two thousand years have gone by to compound the error? There's no truth anymore to this Bible the way people read It. There's no truth in It at all, the way they're arguing and settling the question. None at all. It is a lie. It's the devil's lie because we're not getting the Word of God. We're getting man's incubator, seminary theology, unless we get someone's authoritative holding forth the Word of Life.

55. Now, remember; that's the same thing that Paul said over here in Ephesians. It's in Ephesians 2: "But...holding the truth in love." [Ephesians 4:2 "...forbearing the truth in love" and 4:15: "...speaking the truth in love."] and in Romans, It says, "Hold down the truth." Okay, let's go to another verse of Scripture. And in Titus 1, we find verse 5:

- (5) For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, (In other words, that need to be set in order.) and ordain elders in every city, as I had appointed thee: (Now, see; the elders are appointed by the pastor. Deacons, you can vote them in. Brother Branham combined the two.)
- (6) If any be blameless, (In other words, he's a man of understanding. He knows how to ward off problems.) the husband of one wife, having faithful children...(and so on)...
- (7) ...a bishop must be blameless, as the steward of God; not selfwilled, not soon angry...(so on)...
- (8) ...a lover of hospitality...(Notice in verse 9:)
- (9) Holding fast the faithful word as he hath been taught...

We had a trustee here acting like he was a deacon, trying to run the church actually. Then he blew up and walked out. Sometimes it takes a long time to see what's under people's hides and everything else.

56. I'm going to tell you... Now, let's get this flat: every seed manifests. If I'm a liar, you're going to find out. If I'm stealing your money, you're going to find out. If I'm in adultery, you're going to find out. I don't give a rip, my brother/sister. Let's get this flat: do you really believe Heb 4:12? that that One with whom we have to do with has laid every heart bare, and you are going to manifest what you are? I don't care how you cover for me or anybody else. You will manifest. But don't come to me slobbering and crying, off the Word. You forget it. I'm not interested. I try to rise to His level; don't try to bring me down to yours. That's just too easy. I'm having a job right now. That's true.

57. Let's keep reading. [Titus 1]

- (9) Holding fast the faithful word (That's the truly revealed Word.) as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers.

Where's sound doctrine filling your church with illegal marriages?

“Oh well, it’s all right.”

Somebody says, “Well, it’s all right”? You really think it’s all right? Even the cops don’t. They’re the biggest ‘you know what’ in the world.

- (9) ...that he may be able by sound doctrine both to exhort and to convince the (gainsayer).

What if he can’t be convinced? What’s a gainsayer? Coming against It. In other words, there’s only one weapon in this world that’s going to do any good at all in the church, and that’s the revealed Word of God, and nothing else matters.

58. Now, watch!

- (10) For there are many unruly and vain talkers and deceivers, specially they of the circumcision:
- (11) Whose mouths must be stopped...

“Brother Vayle, keep them in the church. Let them do what they want to do.”

Why don’t you put a snake in your bosom? or bring a rapist into your house? I don’t understand people this late in the day. I’m bewildered. Honest to God, I’m bewildered. I thought we weren’t seeing through a glass darkly anymore. Evidently I’m wrong.

- (11) ...teaching things...they ought not, for filthy lucre’s sake. (Shall I dwell on that one?) [Congregation laughs.]
- (12) One of themselves, *even* a prophet of their own, said, The Cretians *are* (always) liars, evil beasts, (and) slow bellies. (Better watch your waist.)
- (13) This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; (When they get a rebuke, they run off. Then they blame it onto you.)
- (15) Unto the pure all things *are* pure: but unto them that are defiled and unbelieving nothing *is* pure; but even their mind and conscience is defiled.
- (16) They profess that they know God; but in works they deny *him*, being abominable, ...disobedient, and unto every good work reprobate.

Now, what is he telling you? He’s telling you these guys talk, but they’re a million miles off the Word. I’ve told you time after time, if a man’s a liar, he’s off the Word. If he [lies], the next thing he’ll go for is money; he never was on the Word. And if he takes those two, he might as well believe he’ll take woman the next time. Well, I could prove my point by naming names.

59. What are we talking about? We’ve covered one page basically, and we’re looking at this one supreme thought that Bro. Branham says, *We have taken every original Word, and in there we have seen a continuity. And when you go back to the original Word, you will find that life is produced by a seed. And that’s no different from man, and his seed came from God when He breathed into Adam the breath of lives, and he became a living soul. And, as Bro. Branham said, “You were in your father’s loins.” And he said, “That gene that is in there is the soul that came from God by natural election, foreknowledge and predestination. We have the stream of life in these human vessels here that bring forth children unto God.”*

And the test is always the Word test. There isn't any other test. There are those things which accrue to It and come forth from It. But believe me they can all be duplicated by a swine out there that's even a serpent seed, exactly as Judas was, as far as we know. I can't believe there's any life of God in him, and he threw it away, because God cannot throw His Own life away. He's got to stand up for It and bring It forth. What are we looking at? We're looking at the original seed, and that original image and seed of God is detected by going for the Word. What Word? Today it's the vindicated Word. I don't care what anybody else tells you. It's a vindicated Word.

60. Now, what about your actions? What about them? Just live a good life. Believe the Word and go on, because out of that is going to come what we are looking for. All right.

Let's bow our heads in a Word of prayer. We go to communion service.

Heavenly Father, we appreciate the fact that Bro. Branham way back there, and it wasn't so way back, but before he preached many, many things that he preached later on, bringing out the fact that the seed, Lord, bringing out the fact that You, as we've said so many times, are a Father with a family. And we're appreciative of the fact, Lord, that these things we do not understand as to the depth of Your Own essentiality and Godhood, as though we had any part whatsoever in It, as to the bringing forth, either as to the foreknowledge, or as to the predestinating of It. But we do know what Your Word has said, and we do know we've been with a vindicated prophet. And we find that he today, wherein You worked through this vindicated prophet, we find there is no difference from the day when You were in that virgin born one who was the Lamb to shed the Blood, that life might come back upon us. And there is right in this hour with us and with the people round about us, and we've seen the truth, as the prophet said awhile back in this message, *"There is only one test, and that is the Word test. And we know exactly what spirit it is of."*

And we know what spirit we're of tonight, Lord, by believing and seeing and not asking for any sign whatsoever other than what was given us, having seen our last sign before the burning, knowing that the vindication opened the Book as to the revelation, which brings on the perfection and the Book of Redemption closing out: Resurrection, immortality, Wedding Supper, going on briefly, shortly to the Millennium for further sanctification.

Lord, if we like Noah, and we should be like Noah, but if we're standing as Noah stood, and then cannot discern the times, then we are not in the same family that Noah was in, that rose above all the tribulation and all the endangerment and all the death, to come back and take over. We admit it. But we believe as it was in the days of Noah, in the days of Sodom, we stand here tonight, and we believe, Lord, we've taken that qualifying step, identifying ourselves with the one that You sent, when You said, "He that receiveth whomsoever I send, receives me, and he that receives me, receives the Father that has sent me." We believe, Lord, we are now in that hour that is truly fulfilled **when You said in that day, "When I'm in the Father, you in me, and I in you."** We believe that is true for little Bride.

And by thoughts of grace because of our desire and love of...and only desire to just be a part of this Word, the life of It and, then, the life that would come forth in manifestation, holding forth that life as our only test, and with the Holy Spirit enabled to walk in that light, and to live those lives which were incumbent upon us, which as we find that the whole law is summed up in, "Love your neighbor, love as yourself." We see that, Lord, and we see with this love of the Word we can come to that place where we cannot help but love each other and be real family. And it's not going to be, Lord, by bringing this one in or putting that one out; it's going to be just because of the Word. It's not going to be any other reason. It's something, Lord, almost instinctual, even as we know that the birds of the air have a passage; they know the way that they take, man can't figure it. As Bro. Branham said, *At the end time was going to become like an instinct, we just know*, and we're just moving along and by Your grace Lord, we believe that's happening to us.

Now, as we go to the service, Lord, taking these, the communion service, we pray, Father, that we'll do so with pure hearts as to our faith, at least, in this Word. We don't claim pure hearts as to who we are and what we've done, attitudes and those things, Lord, but we can really claim a pure heart because our heart, Lord, as far as we know is one with the Word, and the Word's being watered by the life, and coming forth. So, we believe that we can come around Your table tonight, looking forward to the time when we drink it anew with you in the Father's kingdom. So, we commend ourselves to You tonight in the name of Jesus Christ our Savior. Amen.

[Brother Vayle continues into the Communion and Foot-washing service.]